

The Classical Bulletin

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No. 1

What Can Latin Teachers Learn from the A.S.T.P.

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One feels sometimes that a new system of dating has arisen in the field of foreign language teaching by which, in this age of cabalistic letters, time might be divided into two great eras—one called A (ante) A.S.T.P. and the other P (post) A.S.T.P., or, as some of the more fervent linguists might prefer, the Period of the Inarticulates and the Period of the Articulates. Be that as it may, we teachers of Latin should be interested in the great battle which is being waged by our modern language brethren, probably, as generally happens, more often in the pages of the periodicals than in the class rooms. A few years ago, much ink was shed by modern language teachers in the Battle of the Reading Method and some of us classical teachers raised our blood pressure, to some extent, by either lauding or damning this (as always seemed to me) most reasonable theory. I can not take time to pay my respects to the Direct-Methodists, the Clevelanders, the Grammar-Translators (if there are any left) et al. From my point of view, this excitement about how to teach foreign languages is all to the good, even though many teachers never realize that there is any such excitement and their students realize it even less. This recent flare-up about how to teach foreign languages has gotten out of the class rooms and language periodicals into *Reader's Digest*, *Fortune*, *Time* and the *Saturday Evening Post*. The public has found out that there are foreign languages and that they are used by quite a few people. It is ironical that it took a war to shock the average man into an awareness of the importance of foreign languages. We have heard much about the miracles performed by the A.S.T.P. schools in the field of modern languages, so naturally we Latin teachers want to jump on the band-wagon. Now, don't misunderstand me! I do not think it is a sin to jump on a band-wagon, and after all this is the aural-oral method we are talking about.

According to Professor F. B. Agard, the Intensive Language Program maintained, in the first place, "that the most efficient way to mastery of a second language is through the same essential steps as one goes through in learning his native language—training first the ear, second the tongue, third the eye and fourth the hand and that while these steps can be telescoped, for the adult learner they should best remain in the same order."¹ Of course, the objective of the Intensive Language Program was almost exclusively that of speaking and understanding German, Russian, Japanese, etc. for military and governmental purposes. Should this same aural-oral approach be used for the wider objective of both speaking and reading or should the aural-oral method be used for the speaking objective and a reading or translation

method be used for the reading objective? As you know, Harold Dunkel and Frederick Agard are at present directing a national investigation on the Teaching of a Second Language in which controlled experiments are being conducted in many schools and colleges as to the outcome of the intensive method as versus more traditional methods. The truth of the matter is that there never has been produced conclusive evidence to show that there is any best mode of presentation. So far as I know, no one has shown that Buchanan and MacPhee were mistaken, when they said: "If it is desirable to form an oral speech habit, articulation must be an important part of the method. If the emphasis is on silent reading, the student must be practised on rapid visual recognition, since this is the function he wishes to use."² I was much interested in what Professor Harold Clapp, a modern language teacher from Grinnell College, said at the recent Classical Conference at Cornell College. To quote him in part: "I believe that a reading goal (and through it real acquaintance with other civilizations) is the only legitimate one in general education. I believe that it takes many times longer to learn to speak a language than to read it. . . . I believe that for all the shrinking of the globe, the vast majority of our students will still live at home, and the best things we can contribute to them as citizens of the world are (1) cultural values and an understanding of humanity which will make them live better, think better, speak better (in English, I mean), vote better and (2) a tool by means of which they can continue to grow as persons whether or not they ever meet a live foreigner—a growth which would not be likely to occur if on graduation they had received from us mainly a glibness in discussing chalk and blackboards, or even bread and butter. . . . In a word, I believe that language study should serve chiefly to open new windows, to de-provincialize, to make better world citizens and better men and women, not, in general education, better interpreters."³

Since the Renaissance, Latin teachers have, to a greater or less degree, used oral Latin. In fairly recent years, the Direct Method, pure and simple, has had its advocates both in England and America. Dr. DeSauzé with his Cleveland method of oral presentation, intensive rather than extensive reading et al. has had considerable following and W. L. Carr and G. D. Hadzsits in the preface to their *The Living Language* say: "In order further to stimulate the pupils' interest in Latin as a language, the authors have so organized the first few reading units that they may easily be presented orally and objectively. Indeed, the authors believe that the teacher will succeed best in cultivating in his pupils a language attitude toward Latin and a reading attitude toward the printed Latin page if in the early stages of the work he will give his pupils much practice in hear-

ing and saying Latin before calling on them to read it."⁴ I think this is a sound theory and these words were printed in 1933 before the so-called intensive method of teaching foreign languages had been discovered by the linguists or at least before it had been disclosed to the uninitiated. Perhaps, if we could begin to study Latin at a young enough age, we could actually learn to read Latin by first hearing it spoken and then learning to speak it by imitation and trial and error, but until more objective evidence is produced, I can not make myself believe that the most efficient way for adults to learn to read Latin (or any other language) is to learn first how to speak it. It is my understanding that at Yale University Professor Sturtevant in Latin and Professor O'Neill in Greek are or have been constructing elementary courses in which they are using a method which will be based on the results of the Army courses and the contributions which linguistic science has actually made to these Army courses. I have seen no report of the results attained at Yale College. The eloquent pleas made by Goodwin Beach for the actual use of Latin as a language to be spoken and written and the fact that he practices what he preaches has shown us what might be accomplished if we teachers of Latin really got "inside the skin," so to speak, of the language which we teach. I am sure that Mr. Beach thinks in Latin and I know I do not. If the aural-oral method can make us teachers and our pupils think of Latin as a language instead of a cross-word puzzle to be deciphered, I am all for it.

Mr. Agard gives another important principle of the Intensive Method when he writes "that the learning process requires concentrated time in which to imitate, memorize and practice the patterns of the spoken language."⁵ There can be no doubt that Latin teachers look with envy on the 18 class hours a week, the three hour exam on Saturday morning and the six hours of daily preparation spent by a student at the Japanese Language School for Naval Officers at Boulder, Colorado.⁶ It will not be possible, of course, to do anything comparable to this in our post-war high schools and colleges. However, we can demand more time than is generally allowed for elementary classes, especially in the colleges. It seems to me that elementary classes, both in high school and college, should have at least five hours of recitation a week and that a Latin laboratory or clinic should be held two or three afternoons a week. At Cornell College, several years ago, I tried out an experiment with my first year Latin class, when we met for a two hour period and the class resolved itself into a laboratory of language study. In this way, more attention could be paid to individual differences and both the good and poor students were gainers thereby. I have about made up my mind that next year I shall require at least three hours of laboratory work in my first and second year classes, in addition to the regular recitation periods.

Now, what shall we Latin teachers do with the second part of Mr. Agard's statement which says that *this extra time should be used in imitating, memorizing and practicing the patterns of the spoken language?* Can our students thus most effectively learn to read Latin? In this way will that much talked about and seldom

attained Sprachgefühl get into our students' nervous system and blood stream? Here again the Doctors disagree and I am sure that I do not know the answer. On the one hand, Professor Sturtevant says: "Instead of learning grammatical rules, a learner should commit to memory a great many phrases, sentences and longer passages, and when he has spoken them so often that they are thoroughly familiar, he should be encouraged to form other phrases and sentences on the pattern they supply."⁷ On the other hand, Professor DeSauzé in a letter to me states: "There is a principle of language learning called bilingualism. It means that learning by absorption, by memorizing without reasoning, is possible only up to the mental age of 11 or 12. Past that age, nature seems to have withdrawn that gift and the child begins to analyze the sentences given him, puts them alongside the equivalent in a search for general principles to organize and reason out grammatical constructions. If the teaching does not provide for this experience of reasoning, judgment, and generalization, the student is distressed and practically refuses to go on with his language study. This principle has been tested out in Cleveland for many years." Personally, I believe in the inductive method of teaching and I feel that the grammatical rules should come from the Latin, rather than the Latin from the rules. I have had that belief for twenty years or more and, if the A.S.T.P. can strengthen and substantiate my opinions about this matter, the more power to it! While I am not one of those "eager beavers" who feel that the students' opinion about how courses should be taught is much more important than the opinion of the poor professor, I nevertheless think that the student should occasionally be allowed to speak for himself. In an article in the *Modern Language Journal* entitled "The G. I. Looks at the A.S.T.P." we read, "On the positive side were: the minimizing grammar rules was praised: the great amount of conversation and constant testing was felt to be effective: vocabulary learning in the form of complete sentences of a practical nature was found to be an effective process."⁸ As this very intelligent G. I. argues for two of my pet theories, can you blame me for quoting him? These theories, or should I call them principles, have been underlined by the A.S.T.P., and I think Latin teachers should consider them very seriously. They are, *First*, Formal Grammar for its own sake can have very little place in our teaching. Note I say in our *teaching* and not in papers and addresses about our teaching. *Second*, Vocabulary should be first learned in meaningful context, and not in isolation. I grant that, up to date, we have no convincing objective data to prove this dictum, although the Modern Language Investigation furnished evidence strongly pointing in that direction. At any rate, it sounds like "horse sense" to me.

Quoting again from Mr. Agard, "Thus the essential basis of the so-called Intensive Method was conceived as a large proportion of time devoted to drill work in the presence of a native speaker of the language, plus a smaller proportion of time given to a linguist."⁹ How are we going to get native speakers or "informants" into our Latin classes? I will not press the point that Goodwin Beach, our best-known "informant" is not a Professor of Latin, but a business man. It would be fine if we could prevail upon Cicero to revisit the earth

and discover in how many ways his beloved Latin could be mispronounced! We should without doubt make a larger use of recordings in Latin, since it would be interesting and useful for students to compare their spoken Latin with some acknowledged master of the *lingua Latina* and as a result improve their own. I believe that Professor Carr used to do something like that with his students at the Horace Mann and Lincoln Schools. Probably many other teachers have used recordings and watched their students' recorded improvement. However, I think we Latin teachers ourselves should lose our self-consciousness and begin to talk some Latin, and I don't mean pig Latin. I make this resolution at least once a year and never do anything about it. Norman J. DeWitt is 100 per cent right, when he says: "Unfortunately, one of the most common objections to the use of the spoken Latin is that few teachers, or for that matter, Ph.D's have the necessary training, and thus frequently mangle the classical idiom, causing great pain to the sensitive observer who may have a better command of the fine points of Latin. This criticism is undoubtedly true, but whether it may also be regarded as an objection to the use of oral Latin is perhaps open to argument. If we allow the positive values of oral Latin, on the negative side one wonders what permanent harm an occasional solecism is likely to do. The use of oral Latin on the teacher's part is not to teach the students to speak Latin, but merely to intensify their experience with the Latin language. One of the sad but true facts of education is that most of the students within a few years will have forgotten most of what they have heard, good and bad."¹⁰

There is at least one more lesson that Latin teachers may learn from the technique used in A.S.T.P., and that is the need of having specially prepared material which the students may both talk about and read from the very start of their experience with the language. Thus, I return to my old theme song of the importance of especially constructed reading material which will appeal to the student's interest and which he can actually read and enjoy. I feel that some Latin reading material of the type written by Goodwin Beach, John Colby and others in *Latini Hodierni* would make a wide appeal to the post-war teen-ager. The students would be interested in reading such material and even conversing about the stories in Latin. This very probably would give their experience with Latin a vitality which I do not think is always present. Of course, the vocabulary "density" must be watched, but that is not an impossible task. It would seem to me that here might be a means of "cashing in" on the increased interest in foreign languages brought about by the war. I have often envied the wealth of reading material of a popular type to which beginners in modern languages can be exposed. Fiction, biography and humorous writing with modern flavor are what these youngsters like and, by and large, they are not getting them today. This would not mean that material on classical subjects could not be written in such a way as to appeal to the modern youth.

I fear that I am using the extensive method of presentation rather than the intensive, so I shall only mention three other ways in which we Latin teachers might

well imitate the Intensive Language Program. *First*, The development of more definite techniques of accomplishing our objectives and the clarification and perhaps simplification of these objectives. *Second*, A more critical and objective attitude toward measuring the outcomes of our instruction and the achievement of our students. *Third*, An examination of the technique used by the A.S.T.P. in the so-called area studies with the probable aim of using some such technique, especially in the colleges.

In summary, I have tried to indicate that Latin teachers might get several good pointers from the A.S.T.P. They are, in brief:

1. Teachers of Latin should make more use of the aural-oral method of presentation, especially in the early stages of Latin study.
2. Further experimentation should be carried on to determine which, if any, is the best method of presentation to bring about reading efficiency.
3. We Latin teachers should get out of the awkward stage in our Latin conversation and endeavor through the use of spoken Latin in our classes to give our students as much of a Sprachgefühl for the Latin language as possible.
4. More use should be made of recordings in Latin made both by the "informant" and the students.
5. Our elementary Latin classes should have at least five recitation hours a week with several additional hours for Latin laboratories or clinics.
6. It would probably be advisable for the student to commit to memory short sentences illustrating each grammatical principle without, in most cases, learning the rule in question.
7. Vocabulary should be learned in meaningful context and not in isolation.
8. Readers written in colloquial Latin and on subjects of interest to the teen-ager should be provided.
9. The development of more definite techniques of accomplishing the objectives of Latin instruction and the clarification and perhaps simplification of these objectives is desirable.
10. A more critical and objective attitude toward the measurement of the outcome of Latin instruction should be encouraged.
11. An examination of the technique used by the A.S.T.P. in the so-called area studies with the probable aim of using some such technique, especially in the colleges, is much to be desired.

¹ Agard, F. B.: "The University of Chicago Investigation Tests," *Hispania*, XXIX (1946), 31-32.

² Buchanan, M. A., and MacPhee, E. D.: *An Annotated Bibliography of Modern Language Methodology* (Toronto: University of Toronto Press, 1928), VIII, 56.

³ From a paper read by Harold Clapp at a panel on *Language in General Education*, Cornell College, March 30, 1946.

⁴ Carr, W. L., and Hadzsits, G. D.: *The Living Language* (Boston: D. S. Heath & Co., 1933).

⁵ Agard, F. B., *op. cit.*

⁶ Quoted from "A Phi Beta Goes to War," cited by Aaron Schaffer, *Modern Language Journal*, XXVIII (1944), 204.

⁷ Sturtevant, Edgar H.: "The Intensive Language Program and the Teaching of Latin," *Classical Weekly*, XXXVII (1943), 15.

⁸ Ryden, E. R.: "The G.I. Looks at the A.S.T.P.," *Modern Language Journal*, XXIX (1936), 498-502.

⁹ Agard, F. B.: *op. cit.*

¹⁰ DeWitt, Norman J.: "Oral Latin and Present Day Objectives," *Education*, LXV (1944), 179-182.

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Editorial

With this issue Father Charles T. Hunter, S.J., assumes the editorship of THE CLASSICAL BULLETIN. Our contributors and readers will find that the cause of the classics which we have been serving will be secure in his hands.

I regret that my present assignment has made it impossible for me to continue as Editor. It was a real pleasure to have dealt with the BULLETIN's contributors and readers. Their evidently sincere interest was a source of encouragement to me in my work. I cannot help feeling, at a time when a liberal education is so often unknown, that this sense of satisfaction in my dealings with them came largely from those elements which the fine things in the classics had introduced into their souls and their actions.

To them all, the BULLETIN's friends whom I consider my personal friends as well, I am very grateful for their hearty cooperation. I have assured Father Hunter that as Acting Editor he can look forward to the very same gratifying experience that was mine.

Regis College

RICHARD E. ARNOLD, S.J.

Denver 11, Colorado

Ave Atque Vale

It is always hard to say "Good-bye" to friends, harder to say it to one's family. Father Arnold says his "Vale" to the BULLETIN Family at a time when his "Ave" of last year can almost still be heard. *Aequo animo*—he says his "Farewell" with the calm of a soldier leaving for the front. He knows that whether he is posted at Regis College or St. Louis University he fights the same good fight for the classics.

To Father Arnold the BULLETIN Family wishes a sincere "*Macte virtute!*"

For the rest, the Acting Editor leans heavily upon Father Arnold's encouraging promise. He does not feel that he is introducing himself to strangers, or that he is giving a passing nod to acquaintances, but rather that he is meeting a group of friends with whom he has long been in contact through the *vinculum commune* of the classics. More than that. He feels that he is saying his "Ave" to a classical family circle. He asks Father Kleist's BULLETIN Family for the same loyal support they gave Father Arnold. It is true that the position of an Acting Editor is often pretty much that of one who is, so to speak, dropping in for a while. But the fact that a person may not be going to stay long does not mean that he should not make himself feel at home while his visit lasts.

C. T. H.

THE CLASSICAL BULLETIN will welcome articles (preferably seven typewritten pages long), short papers, brief notices, fillers—anything that will stimulate interest in the classics and help CB readers to make Latin and Greek the vehicles of humane education that they are. CB's aim continues to be the ideal Father Kleist had shaped for himself after some fifteen years of its editorship. In an editorial written some years ago (December, 1938) Father Kleist said: "We have tried to do several things: to bring out, with a dash of freshness, the art and beauty of the old masters; to show that there is benefit and pleasure in classical study even for those who do not specialize in one or other field of research; to hearten those who are fighting in the trenches, by pointing out that their work is cultural work of the first rank. . . . A final important point in our program has been to insist that, while Latin and Greek should be made attractive, accuracy and thoroughness must not be sacrificed. . . . We do not forget, of course, that, as classical teachers, we are primarily *educators*. It is our duty and a priceless privilege to enable young persons, both by what we teach and by the method of our teaching, to become educated men and women. This is the *lumen* that lights up our path:

Hoc opus, hoc studium parvi properemus et ampli,
si patriae volumus, si nobis vivere cari."

THE CLASSICAL BULLETIN is accorded further recognition of its national stature in arrangements recently concluded between its management and the administration of The Classical Association of the Middle West and South. The latter organization, which operates in thirty states of the United States and the Province of Ontario, has in recent years come to an agreement with other regional organizations and with the American Classical League in order to offer its members the benefit of reduced rates on joint memberships and subscriptions. Similarly, the Association has long been offering *Classical Philology*, which is published at the University of Chicago, at a saving to its members.

In accordance with this same move, the members of the Association will now be able to obtain THE CLASSICAL BULLETIN at \$1.25 per year, instead of \$1.50 per year, the price which goes into effect with the present number. Payments may be made through the offices of The Classical Association of the Middle West and South, at St. Louis University, 15 North Grand Boulevard, St. Louis 3, Missouri. Similarly, persons who are members of the Association, or wish to become members, may pay their Association dues and take advantage of the reduced subscription rate to THE CLASSICAL BULLETIN through the business offices of this publication, at St. Louis University, 221 North Grand Boulevard, St. Louis 3, Missouri.

Both THE CLASSICAL BULLETIN and The Classical Association of the Middle West and South stand to gain by the new arrangement, and both administrations are to be commended for the effort at closer coordination that the arrangement displays.

Feras difficilia ut facilia perferas.

Publilius Syrus

Semi-Annual Report of the Institute for Classical Studies

Harvard University
January 1 to June 30, 1946

Due to the pressure of other duties and obligations, several of the members of the Institute for Classical Studies have been unable to devote any time during this first part of 1946 to the actual collating of manuscripts for our eventual edition of the works of St. Gregory Nyssen. However, we have as usual had the faithful assistance of Mr. John P. Cooke, who has checked eleven collations of the *De professione Christiana*, six of the *De perfecta Christiani forma*, five of the *De instituto Christiano*, three of the *De virginitate*, and one of the *In Psalmos*. Mrs. Julius Stenzel has collated two manuscripts of the *De mortuis*, three of the *In Christi resurrectionem*, and one each of the *De funere Placillae* and the *De funere Pulcheriae*. Dom Anselm Strittmatter, O.S.B., has finished a collation of the *De vita S. Macrinae* in cod. Vat. gr. 1907, and Mr. James E. Walsh one of the *In verba, Faciamus hominem* in cod. Mus. Brit. Old Royal 16.D.I.

Professor Jaeger is at present trying to complete his studies in the development of Greek uncial script in its last phase in connection with his inquiries into the date and origin of the oldest existing uncial manuscript of Gregory.

We have received a large shipment of microfilms, which we have had enlarged to photostats, of portions of about eighty manuscripts from the Bibliothèque Nationale in Paris. We have also received, through the kindness of the American Embassy in Madrid, photostats of several Escorial manuscripts. These provide large additions to our store of material, which had been almost exhausted at the end of the war.

We are making a final effort to secure all of the photostatic material which will be needed for the rest of the edition, and are trying to get photostats of all the manuscripts of each of Gregory's works, either complete or in specimen form. During the past few months Mr. Walsh has compiled a list of all the manuscripts of which we do not have photostats, and a number of orders have already been placed. We have had a large order on file at the Vatican for about a year now, but a letter from the Prefect of the Vatican Library recently explained that the delay has been caused by the lack of cameras and materials. We are assured, however, that our order should be completed by the end of summer. Orders have been placed with libraries in Venice, Milan, Rome, Florence, Turin, Oxford, Cambridge, and Athens. We are also making inquiries about securing photostats from Jerusalem and Cairo. Professor Konstantin Vourveris, of the University of Salonike, has very kindly offered to assist us in having a number of Athos and Salonike manuscripts photographed. Lieutenant Erhard Jaeger, now stationed in Vienna, has done us the great favor of photographing a Vienna manuscript for us himself, though the photographs have not yet been received. All in all, we are hopeful that the next year or two will provide us with sufficient material to put us beyond any restrictions imposed by international political conditions. Our main problem will then be to find sufficient help to enable us to complete our great undertaking.

The Field of Medieval Latin Literature

By GRAYDON W. REGENOS
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The Medieval Academy of America was incorporated on December 23, 1925. This event was evidence of an increasing interest in this country in medieval studies and also marked a definite step in stimulating further activity in that field. Coincident with the founding of the Academy no less than four anthologies of medieval Latin literature appeared in rapid succession—Beeson's *A Primer of Medieval Latin*, Game and Clark's *Medieval and Late Latin Selections*, Harrington's *Medieval Latin* and *An Anthology of Medieval Latin*, by Stephen Gaselee, an English librarian and man of letters, who three years later edited the *Oxford Book of Medieval Latin Verse*. The appearance of these anthologies was warmly welcomed by Latin teachers who wished to introduce their students to the field of medieval Latin literature because texts of individual authors were widely scattered and difficult to obtain; and a perusal of college bulletins reveals the fact that now many Latin departments offer a survey course in medieval Latin literature.

This extension of the study of Latin beyond the limits of the classical period needs no defense. To the prospective teacher of Latin it is revealing to see how the classical tradition survived during the Middle Ages and an excellent opportunity is presented for observing the development of Latin as a living language under the three forces vying with one another—classical Latin, ecclesiastical Latin, and the vernacular languages. To the student interested in general literature the study of medieval Latin literature affords a highly satisfactory experience in itself, providing, as it does, a picture of medieval thought and culture in all its varying aspects. A mere superficial acquaintance with medieval Latin will force many an admirer of the classics to abandon a preconceived belief that Late Latin is nearly all badly written and hardly worthy of serious consideration. While it is in general true that medieval Latin is inferior to the best of the classical writers, it seems unfair to attempt comparisons or to judge medieval Latin according to the standard of Cicero. Medieval Latin style and syntax vary from century to century, according to country and to the learning or ignorance of the various writers. Who can say that Latin of the ninth or tenth century, for example, was incorrect or barbaric in its common use of the infinitive to express purpose, or because words such as *quod*, *quia*, *quoniam*, *ut*, and the like, could introduce an indirect statement and take the indicative or subjunctive almost indiscriminately? In the matter of idioms, too, was it not to be expected that new ones would develop in the course of the centuries? And the vocabulary as well was bound to undergo certain changes in order to meet the challenge of changing conditions. Accordingly, new words were coined or borrowed, old ones took on changed or extended meanings, and the very structure of the sentence tended more and more to break away from the periodic to the simpler form characteristic of the modern languages.

The amount of medieval Latin literature is enormous. The bulk of it is naturally of an ecclesiastical flavor, but it is not altogether confined to the history of the

church and its triumph. A substantial amount of secular literature exists in the forms of anecdotes, fables, folk songs, and satirical verse. An impression gained by reading the medieval authors, the ecclesiastical as well as the secular, is that the people of the Middle Ages were, for the most part, intensely human, and seasoned their usually austere lives with an unsophisticated sense of humor.

Without attempting to date the beginning of the Middle Ages, for like most eras the beginning and the end of this period are not clearly defined, let us first give brief attention to the prose writers, beginning our study with a prolific writer of the sixth century, Cassiodorus. Cassiodorus was founder of a monastery in Southern Italy and an ardent collector, corrector, and copyist of Latin manuscripts. Of great interest is his book of instruction for his monks, entitled *Institutiones*, which emphasized both the intellectual and the physical activity of daily life. Keenly aware of the inequalities of mind as well as of individual tastes, he assures those who are allured by field and stream that it is not inappropriate for monks to till the fields, tend the garden, or rejoice in the bounty of the orchard. His description of the monastery has the flavor of Pliny's pictures of country scenes. Its beautiful gardens, its stream nearby amply provided with fish, its location on the sea, its baths, all of these were an attraction to others and removed any desire on the part of the monks to leave; and there were besides the mountain retreats admirably suited to the meditative life of the hermit. In praising the work of the copyist, which to him was most appealing, he says: "They improve their minds by reading over and over again the Holy Scriptures, and by copying the precepts of the Lord, they disseminate them far and wide. Happy is the toil, praiseworthy the diligence, in preaching to men with the hand, in uttering speech with the fingers, in bringing salvation to man without utterance, and in fighting against the lawless wiles of the devil with pen and ink." Before assuming the monastic life Cassiodorus had been the Secretary of Theodoric. In this office it was his duty to write the emperor's official letters and commands. These were published under the title *Variae*. In addition to the light which these letters shed on the ideas of his day, they also reveal Cassiodorus's delight in making a show of his erudition.

A contemporary of Cassiodorus was Benedict, founder of the old and famous order named for him and builder of the monastery at Monte Cassino in 529. His claim to literary importance rests on his authorship of the *Regula Monachorum*, a little handbook embodying a high standard of conduct for his monks and exhibiting, as Gregory the Great says, a reflection of Benedict's own life. Taylor, in his *Classical Heritage of the Middle Ages*,¹ says: "Few writings can be compared with it for effective combination of religious precept and practical direction." Silence, humility, and obedience were the three virtues enjoined; worship of God, reading, and manual labor, were the tasks to be performed.

A great spiritual leader of the early Middle Ages was Gregory the Great. He was a voluminous writer known especially for fourteen books of letters covering the fourteen years of his papacy, and for his dialogues. Beeson

describes him as "a man of curious contrasts: highly educated, yet an enemy of classical culture; a practical and far-sighted statesman, yet a child of his times in his interest in the miraculous."² The letters form a vast storehouse of information on the author and his times; the dialogues hold chief interest in their lively account of miracles.

Another important figure of the sixth century was St. Gregory, Bishop of Tours. A product of his own day, he reflects the low standard of learning of the Merovingian Age. His most important work is *The History of the Franks*. He modestly admits his own intellectual limitations, yet feels constrained to pass on to future generations an account of the deeds of sinner and saint alike, though it be in an untutored style, for after all, he says, few people of his day could understand the philosophical writer, but many could follow the words of the unlettered writer. A student interested in the Latin language during the period of its decline as it assumes certain characteristics of the Romance languages will find Gregory of Tours of great value.

Isidore, a Spanish bishop of this period, is known for his *Origines* or *Etymologiae*, an encyclopedia of classical learning designed to cover the entire field of human knowledge. Though filled with much misinformation and erroneous material, it became an important source-book of the Middle Ages and won an influence far greater than it merited. While many of the etymologies are fantastic, it has been said that they "are no worse than most ancient attempts and some modern ones to explain the origin of a word."³

Of all the writers of the Middle Ages the Venerable Bede is certainly one of the best known as well as one of the most favorably known. His *Ecclesiastical History of England* earned for him the undisputed right to be called the "father of English history." In his voluminous writings, scientific, theological, as well as historical, he assembled most of the learning of his day and made it available to the Anglo-Saxons. His influence can be traced in an unbroken line down to the Palace School of Charlemagne a century later. His account of how Christianity was brought to Britain is a familiar story, as well as the story of Caedmon, the cowherd, who late in life was given the gift of song and composed religious poems for his people.

Under the patronage of Charlemagne there was greatly increased activity in literature during the last part of the eighth century and the beginning of the ninth. Alcuin, although primarily a teacher, has left us about three hundred letters mostly of social and historical value. Einhard's *Life of Charlemagne* is of great interest and value. The work is modeled on Suetonius' *Lives of the Caesars*, especially in the description of Charles' habits and disposition. Many phrases used in the descriptions of the imperial Caesars are lifted bodily from Suetonius and applied to Charlemagne. Paul, the Deacon, another of those called to the court of Charlemagne, is well-known for his poetry and his prose writings. His greatest work is a *History of the Lombards*. Besides its historical importance it is of value for its stories from Teutonic mythology, a number of interesting miracle stories, and a graphic description of a terrible pestilence which raged throughout Liguria. An account of the birth

of quintuplets is of especial interest. Two other prose writers of this period who deserve mention are Hrabanus Maurus, one of Alcuin's most brilliant pupils, and coming a little later, Lupus of Ferrières, who studied under Hrabanus. Hrabanus wrote largely on theological subjects but is chiefly known for his poems. Lupus of Ferrières is famed for his consuming interest in books, for his copying of manuscripts, and for his little volume of letters written in faultless Latin and most interestingly on a wide variety of subjects.

One of the most important sources for the history of Rome in the tenth century is Liutprand, Bishop of Cremona. His chief work bears the title of *Antapodosis*. The author admits that the purpose of the book is to expose the wickedness and tyranny of King Berengar and his wicked wife, Willa, for both of whom he entertained a profound dislike. While Liutprand was a high ecclesiastic, he wrote to entertain and he has a tendency to dwell on what might be called the seamy side of court life, dramatically recounting the contemporary gossip, the crime, and the perfidy of men in high places, and yet without any seeming revulsion to the evils of his day. His style is unique. While most of the work is in prose, there are frequent insertions of original poems, and throughout Greek words and phrases are worked in accompanied by a transliteration, all of which produces a curious effect. Many an interesting incident in the chronicle makes it seem more like fiction than history.

The eleventh century produced very few writers of importance. There is one, however, who, because of unusual skill in the art of story-telling holds a rather high position. He is Ekkehart IV, a monk of St. Gall, who compiled a history of his monastery. As a historian, he is quite inferior, lacking both in accuracy and veracity; as a raconteur he is superb both in character portrayal and in lively description.

Several eminent writers appear in the twelfth century. The earliest of these was Peter Abelard just twenty-one years of age at the turn of the century. In early life he devoted himself to the study of philosophy under various teachers and became a brilliant lecturer at the cathedral school of Notre-Dame at Paris. His fame as a teacher grew rapidly, and he was soon surrounded by crowds of admiring students. At the height of his career he became employed as a special tutor of a young girl named Heloise whose beauty and brilliance won his affections. His love was reciprocated and this attachment, one of the most famous in history, was attended by bitter and tragic consequences for both. No one can study the course of their first ineffable love and devotion for one another, their elopement and separation, Abelard's persecution and disgrace, their withdrawal to monastic life, he to become a monk, she a nun, without being profoundly moved by the pathos and tragedy of their lives. Abelard's first epistle written to a friend, in which he recounts his tragic experiences, finally fell into the hands of Heloise just ten years after she had taken the vows. Deeply moved she writes to him a beautiful letter full of tenderness and pathos in which she expresses her sympathy and reveals her abiding love for him. She earnestly begs him to write. A correspondence follows which is marked by deep devotion and intensity of feeling on the part of Heloise, and a restrained yet

brotherly feeling on the part of Abelard. This is truly great literature, for not only is it well-written, but it rises out of the very depths of human emotion.

A number of eminent historians flourished during the twelfth century. Of these, William of Malmesbury was the first English historian of distinction since Bede. William of Monmouth also wrote a history of England, of slight historical value, but providing a rich source of supply for English and French poets. William of Tyre, as a writer of the Crusades, is regarded as one of the greatest historians of the Middle Ages. John of Salisbury, whose chief work was in the field of political philosophy, was an ardent humanist and especially distinguished for his excellent style of Latin prose. The last of the more famous writers of this century was Walter Map who wrote *De Nugis Curialium*, a collection of historical anecdote, legend, folklore, and miracles.

The prose writers of the Middle Ages, especially the historians or chroniclers, had a predilection for enlivening their works with interesting tales, anecdotes, and miracle stories. Indeed the story itself became a favorite type of literature, and a number of collections of stories were in wide circulation. The oldest story book which we have from the Middle Ages is one which was compiled by Petrus Alfonsi in the twelfth century. One of the most interesting of the miracle writers was Caesarius of Heisterbach. His collection contains about 700 stories written in a very readable prose. James of Vitry, author of several volumes of sermons, is especially famous for his entertaining *exempla*. These were stories to be used as illustrative material in sermons, but they were such as to provide entertaining reading for everybody. Still other medieval collections of stories bear witness to the extraordinary vogue which story-telling had during the Middle Ages. Of great popularity was the *legenda aurea*, a collection of lives of the saints by James of Voragine; the *Gesta Romanorum*, later to become an important source for Gower, Chaucer, Shakespeare, and others; the *Narrationes* of Odo of Cerinton, a tenth century collection of fables; and the *Physiologus*, a work in which a mystical and symbolical interpretation is given to the idiosyncracies of animals and fabulous creatures. It must be kept in mind that these stories were, for the most part at least, intended not for amusement alone, although that was undoubtedly an important reason for their existence, but to provide a means of moral edification. It might be said parenthetically that, since these collections of stories are written in a simple style and are therefore easy to read and translate, they provide excellent material for the beginning student of medieval Latin.

The field of medieval Latin poetry is likewise extensive. In form it provides an amazing variety of types both classical and non-classical. The non-classical poetry is marked by accentual rather than quantitative verse and by the use of a wide variety of rhymes, although rhyme is not restricted solely to the accentual form.

The beginning student of medieval Latin poetry will find about seventy pages of selected poems in Beeson's *Primer of Medieval Latin* and about twice that amount in Harrington's anthology. For the lyric poetry Helen Waddell's two books, *The Wandering Scholars* and *Mediaeval Latin Lyrics*, contain many poems with ex-

cellent metrical translations. The *Romanesque Lyric* by Allen and Jones also contains about one hundred poems with English translation. The *Oxford Book of Medieval Latin Verse* has two hundred pages of selected poems.

The content of medieval poetry is varied, but can be put into two main categories, the secular and the religious. The religious poetry is vastly preponderant, usually in the form of the hymn, thousands of which have been preserved. Many of the great hymns of the church were written in the Middle Ages such as *Veni Creator, Spiritus*, "O Holy Ghost, Creator, come!", *Iesu dulcis memoria* / *Dans vera cordis gaudia*, "Jesus, the very thought of Thee / With sweetness fills my breast," or "Jerusalem the Golden," adapted from Bernard of Cluny's great poem, *De contemptu mundi*. The *Stabat Mater dolorosa*; *Veni Sancte Spiritus*; *Dies irae, dies illa*, are other great hymns, to mention only a few of the best known and beloved. The sequences, a kind of rhythmic verse, used in the liturgy is a medieval invention, considered the forerunner of "free verse."

In the realm of secular poetry there are two collections especially noteworthy, the *Cambridge Songs*, and the *Carmina Burana*. The *Cambridge Songs* are mostly historical, narrative, and idyllic, with a few of a religious or didactic nature. The *Carmina Burana*, commonly known as "student songs" or sometimes "Goliardic poetry," are mainly songs of youth and spring, of gaiety and conviviality, and of love, with other miscellaneous themes occasionally included. They appear in a great variety of meters. These poems were written by the "wandering scholars" who journeyed from one center of learning to another. They usually remain anonymous, for what cleric dared to associate his name with such worldly verses?

This must conclude our brief survey of medieval Latin literature, although many great writers have been neglected such as Hrothswitha, the tenth century nun who wrote religious plays, Vincent of Beauvais, compiler of a great book of knowledge entitled *Speculum Maius*, Salimbene of Parma, known for his *Cronica*, and the great St. Thomas Aquinas. Many other writers altogether too numerous to mention have left writings of interest to the student of medieval Latin and culture. Indeed, the field is so vast that the great medievalist, Henry Osborn Taylor, remarked that "one mortal life would hardly suffice to read a moderate part of medieval Latin."

¹ Taylor, H. O.: *The Classical Heritage of the Middle Ages* (Revised ed., New York: Macmillan, 1903), p. 165.

² Beeson, C. H.: *A Primer of Medieval Latin* (Chicago: Scott Foresman and Co., 1925), p. 130.

³ *Ibid.*, p. 143.

"Folia"

Several years ago The Catholic Classical Association of Greater New York was started. THE CLASSICAL BULLETIN was glad to announce its birth and, for the next two or three years, keep its readers informed of what was going on *intra domesticos parietes*. This was the only publicity then given to the newly formed group of classical teachers of Greater New York. But very soon the scanty notices of THE CLASSICAL BULLETIN

were replaced by *Folia*, a four or six page leaflet, which the Association published to serve as a *vinculum caritatis* between its members. To maintain its family spirit was then the main object of the publication. Suddenly, in January 1946, the last step in the development was taken when the Association decided *doctrinam ex umbraculis eruditorum otioque in solem producere*. It is a pleasure to announce that with this step the *Folia* of the New York Association takes its place beside the older classical journals. Its spirit is characterized perfectly by the sub-title: "Studies in the Christian Perpetuation of the Classics."

Folia is published three times a year, in January, May, and October. The subscription price is \$1.00 a year. The price of single copies is 50 cents. Each number consists of about 50 pages. The May number contains several interesting and instructive articles: The Transmission of Latin Prose Rhythm; *Schola Dominici Servitii*; Aelius Donatus and the Vergilian Tradition; The New Latin Psalter; Notes on the Excavations in the Old Grottoes. Besides minor notices, there are Book Reviews, and, of course, an indispensable chronicle of events or facts of interest to the members of the family. All success to *Folia*!

Copies of *Classical Essays Presented to James A. Kleist, S.J.*, edited, with Introduction, by Richard E. Arnold, S.J., can now be had from THE CLASSICAL BULLETIN for \$2.95. The volume contains contributions by Walter R. Agard, William H. Alexander, Norman J. DeWitt, Charles C. Mierow, Clyde Murley, John A. Scott, and Francis A. Sullivan, S.J.

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